

the
Beacon



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The Beacon

*A magazine of esoteric philosophy, presenting the principles of the
Ageless Wisdom as a contemporary way of life.*

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LET THE PLAN WORK

IT is obvious that the crises which present the real tests and opportunities are the unexpected ones. It is equally true that anticipated danger or difficulty is often less serious, or may evaporate altogether, as it is courageously faced. The reason, of course, is a psychological one. A prepared and conditioned mind can handle an expected situation with some degree of skill. It is the unexpected which makes demands on steadfastness and resourcefulness, and on the ability for adaptability.

The world now is in the midst of a situation of crisis involving the full range of human consciousness. We could, perhaps, roughly identify three main areas of reaction. The average, spiritually unadventurous masses react with bewilderment, utter lack of comprehension, and blind adherence to the line of least resistance, the familiar. The unexpectedness of the details of crisis has overwhelmed them.

Then we find those who, while anticipating some sort of climax in human affairs, are almost totally unequipped either with vision and understanding or in applied energy, to meet the worldwide, cataclysmic changes affecting the whole human race. Their horizons are too narrow; their minds, conditioned to effects rather than to causes, and to a line of accustomed thought, present a barrier to realism, thereby increasing personal conflict.

The third area of consciousness includes those of varying degrees of spiritual insight and understanding who, because of their mental orientation to the world of meaning and of causes, have learned somewhat to expect the unexpected and to be readily adaptable. Not only is a wise handling of the effects of profound change necessary at this

time, but those trained in the occult use of the mind help to bring the needed changes about. This is a task of the new group of world servers throughout its several groupings.

It is within the area of responsibility of this third group that the esotericists of the world should be active at human crisis point. While we have been warned of the drastic changes to be brought about within the human kingdom by humanity itself, at the end and at the beginning of an age, many tend to react with the uncertainty of surprise in the face of the actual course of events. This is the test applied to the esotericists of the world at the present time.

How flexible in our attitudes are we? How unbiased, impersonal and inclusive is our consciousness? How clear-sighted and spiritually impressionable are our minds? To what extent can we accept what we do not expect? How free are we of the tendency to interpret and to mould events according to our own beliefs, opinions and ideologies, which are fragments only of the all-encompassing Plan? Can we really recognise the spiritual integrity and worth in a way of life utterly foreign to our own experience? Can we allow others the freedom we claim for ourselves? Can we throw our energies with whole-hearted enthusiasm behind the working out of the Plan for humanity no matter what form it may take?

As we study the teaching we have available to us about the Plan, on the causes of the world turmoil, and on predictions for the future of the many nations and races which make up the totality of the one humanity, we must, if we are honest enough, admit to a gap in our theory and understanding and in our application. If we are to play our part in helping humanity move on into the new

possibilities of the new age, we should exert every effort to bridge that cleavage.

We can learn to acquire a new insight, to respond to a true vision of the future for humanity, if we can focus our consciousness above the material and psychological differences between nations and peoples. Standing within the energy stream of the Plan itself, we place ourselves in alignment with Hierarchical intention and the purposes of God. Focused within the Plan, and identified with it, we may become free of all personal bias and prejudice which distort understanding and action. We stand at the point of balance where the real

can be distinguished from the unreal; where we can direct the energies contacted with impersonal love and assurance; where mental equilibrium can begin to influence and to balance the range of the mental body of humanity, thus opening human consciousness to the inflow of energy from the Spirit of Peace, through the Christ.

As we enter into the tide of love and light available to humanity at this Festival period, let us resolve to become spiritually whole, that we may help to bridge the human gaps in understanding, in relationship, and between a torn today and a tranquil tomorrow.

Synchronise, don't Compromise

Men compete or compromise, but souls synchronise. Human conflict will end when men are finally able to live in the Cosmic Dynamic or soul awareness. When all the individual minds all over the world reflect the same Plan, the concept of opposition will no longer operate among us.

Let us imagine a huge circular tablecloth of the dimensions of the earth. On this is stamped — of-course this an artistic fantasy — an intricate and wondrous floral pattern. Anyone with the developed eyes of vision can see it. Any worker at any point can start to embroider a portion of the tablecloth. He is not asked to do any more than is within his reach. Yet the worker can feel confident that in co-ordination with other artists in many other areas, the pattern is being brought out with no overlapping, no false strokes or wasted motions.

There is no work of greater satisfaction than materialising 'the design in the heavens' on earth. The work is not unendurably hard, nor does any one person have to do more than his share. It is not the amount of action but the correct action that counts, for the myriads who have the 'open eye of vision', work as one and never, never work in vain.



Preparation for Group Initiation

by Djwhal Khul

For the aspirant who wishes to participate in group initiation, the first necessity is 'divine indifference', the killing out of individual desire. The second step is the destruction of personality ties within the group. The third requisite is the rooting out of the passion for recognition by the Hierarchy, a Master, or other members of the group.

GROUP initiation is no easy achievement, particularly as it is practically an untried experiment and constitutes essentially a pioneering effort. That such a development was inevitable, if the evolutionary growth of humanity proved in any way satisfactory, was early realised by the Hierarchy. However, it has taken millenia of years to make it seem, as an hypothetical effort, in any way possible, and only tentative experiments have as yet been attempted. The first objective of these experiments, going on quietly in various places all over the world, is to see if a group of disciples can work together in such a manner that an inner fusion can be seen, by the Masters, to be taking place. The results, hitherto, have not been encouraging. It has, for one thing, been difficult to find disciples who are approximately at the same point in evolution, whose rays are 'shining through' adequately, and who can evidence some one quality, or some controlling theme, if I may use such a phrase, which they share in unison and which would suffice to hold them together and prove strong enough to offset personality differences, preferences and barriers. It has not been possible, as yet, to do this. Group after group has been tried and tested out by different Masters in various parts of the world, and hitherto all such attempts have proved failures. When I use the word 'failure', I mean failure from the angle of the planned objective. From the angle of the individual growth of any particular disciple there has not necessarily been failure; from the angle of the unwitting, general public, the publication of *Discipleship in the New Age* will prove in years to come an epochal success.

It might be of value to consider briefly what group initiation involves, and to do this factually and not sentimentally and aspirationally.

One of the problems confronting the Hierarchy in this connection is the elimination of sentiment, that curious, emotional reaction and relationship which links all the members of a group together in the bonds of liking or disliking. Where there is liking, then too strong a personality relation is established, as far as the good of the group is concerned. The group equilibrium is disturbed. Where there is disliking, the inner faculty of rebuff works constantly, and cleavages then occur. Is it not true, my brothers, that your relation to each other is frequently subjected to the impact of approval or of disapproval? When that attitude exists, the first steps towards group fusion are absent. This is what we mean by sentiment, and this emotional reaction must disappear as a preliminary stage. I speak not at this time anent impersonality. For some people, impersonality is simply an escape mechanism from responsibility; for others, it connotes suppression, and entails such hard labour that the entire time of the disciple is given to the achievement of impersonality, thereby guaranteeing non-success. That at which you strenuously strive and which assumes undue place in your thinking, in due time becomes itself a prison and merits later destruction. Such is the occult law. Impersonality is possible only to the disciple who knows truly how to love, and to him who sees life and its phantasmagoria, including all associated persons, in the light of the Spiritual Triad.

Divine Indifference

It is to this that Rule XI* primarily refers, and it will not be possible for you to comprehend the significance of this rule unless there is a measure of clarity in your minds anent true group relationships. Such relationships are not based upon personality or impersonality, or upon liking or disliking, or on criticism or non-criticism, but upon a real comprehension of 'divine indifference', spiritual detachment and deep, persistent, unchanging love. To many earnest aspirants the juxtaposition of these phrases will seem paradoxical; but an understanding of the occult paradoxes tends to liberation. In the comprehension of these basic attitudes lies the first lesson of the aspirant to participation in group initiation.

The second point which the group thus striving has to grasp is the necessity for the utilisation of the force of destruction.

A group is brought together under karmic law, ashramic necessity and soul direction. Immediately there is presented to the watching Masters an opportunity for the very definite training of some willing aspirants, but also an equally definite point of tension, indicating real difficulty. There is little, in reality, to link these people except inclination, a joint aspiration, and a goal seen and held in unison. The outstanding characteristic of such a group is spiritual selfishness. This statement may surprise you until a close scrutiny of your own heart is undergone, and then I venture to predict that you will discover that it is not divine love of humanity that has enabled you to find your way into the outer group of some Ashram, but desire for development, for achievement and for liberation. The first step, therefore, is to recognise this and hence the injunction so oft misunderstood: Kill out desire. This has to be the first destructive activity of the disciple. It is not what the disciple seeks, or wants or desires which should condition him, and drive him to what we might call 'ashramic acquiescence', but the all-impelling motive of world need. So

*** Rule XI**

Let the group together move the fire within the Jewel in the Lotus into the Triad and let them find the word which will carry out that task. Let them destroy by their dynamic will that which has been created at the midway point. When the point of tension is reached by the brothers at the fourth great cycle of attainment, then will this work be done.

the disciple begins to rid himself of desire by a process of attrition. He does not positively fight desire with a view to its elimination; he does not seek to transmute it, as should the probationary disciple, but he ceases to give it any recognition; he fails to provide it with the needed stimulation of attention, for as ever, energy follows thought; he is preoccupied with world need and with the service he can render, and, almost inadvertently, as it were, desire dies of attrition.

It will be apparent to you, therefore, that it will take time for all the members of a group to achieve the destruction of individual desire, and that until some measure of this united liberating process is attained, the group cannot go forward together as a unit on the Way of Initiation.

Severing of Ties

The next step is the destruction of the ties which link the personalities of the group members. These must be severed, and the relation between the group members must be on the basis of soul activity, joint pledge to the Master of the Ashram, and a united service given to humanity. There comes a point of freedom in the group relation which will demonstrate in some definitely planned and united activity, carried forward in the outer world but enriching the life of the Ashram. Until this stage is reached, the activity of the group corresponds to that of the probationary disciple and not to that of the pledged disciple. The spontaneously emerging group work, engendered by the group consciousness and fusing the entire group of disciples at a point of tension in service, is the first indication that the group is ready for further teaching, for an intensification of its group potency and for a closer relation to the Master. This has all been brought about by the group itself, independently of any injunction of the Master, and as a result of the united soul life of the group effectively making its presence felt. These two spiritually destructive processes, the destruction of desire and the severing of all personality ties, are the first two and essential results of true group work.

The third quality which must be utterly rooted out and destroyed is that of all reaction towards recognition, whether that recognition

is accorded by the world of men, by other disciples, or by the Master. The ability to work without any token of recognition, to see others claim the reward of action taken, and even to be unaware that the results of the good initiated by the individual disciple or his group are claimed by others, are the hall-marks of the hierarchical worker. The Masters get no recognition for the work done by their disciples, though they initiated the original impulse and have given both guidance and direction; the disciple carries out the Plan; he shoulders the responsibility; he pays the price, either good or bad, or the karmic results of instituted activity, and he is the one who gains the recognition of the crowd. But, until the disciple seeks no recognition, until he fails to think in terms of results and is unaware of the reaction of the world to his work as an individual disciple, he has yet far to go in order to gain the higher initiations. The entire problem becomes increasingly difficult when an entire ashramic group is concerned, for the recognition of the group service seems little to ask from the world which is served; nevertheless, such a demand and such an expectation delay the complete absorption of the group into the inner Ashram.

These are not, however, impossible objectives, or I would not waste your time or mine in their delineation. The group can measure up to the occult necessity if unitedly they recognise the scope of the endeavour and unitedly strive for complete absorption in service, an absorption so deep that it excludes all other recognitions, particularly those of a personal nature. We come back, therefore, as is continually the case, to the fact that when a group can arrive at a suitable point of united tension, non-essential reactions disappear and undesirable qualities are automatically removed.

Group Will

These three types of work along the lines of destruction merit your careful consideration and, because they are along the line of the destroying aspect, it will be apparent to you that the method employed is that of the utilisation of the group Will. It will be equally apparent that the group Will can only make its appearance under the Law of Occult Continuity when, and if, the group is func-

tioning intelligently and demonstrating love adequately.

We now come to the third factor which group initiation involves. This is diversity in unity, consciously recognised and utilised. A group is not composed of disciples all of whom are being prepared for the same initiation. This is oft a hard saying for group members to accept. The significance of my earlier statement, that a group is composed of men and women all of whom are at the same point in evolution, is a generalisation and simply means that all of them have reached the point where they are pledged and unalterably committed to the work of the Ashram, under some particular Master.

The work, however, requires a diversity of quality and of potencies in order to be effective in manifestation upon the outer plane. It needs those who are in close contact with the Master, and are therefore initiates of a certain standing; it needs also those who have facility of relationship with the inner Ashram and are therefore senior disciples, though not necessarily high initiates; it needs also those not so advanced upon the Path of Discipleship because they have, or can establish, a close connection with ordinary humanity in the life of everyday. A group of disciples such as this is consequently a miniature hierarchy, and a hierarchy exists in its various degrees in order to permit of a wide range of effective relationships. Ponder on this statement. You can see now why there is necessity for the elimination of personality reactions, for only thus could the groups function as a co-ordinated unit with the various members recognising each other's status and yet not moved to jealousy or belittlement thereby; the work is then carried forward on the basis of inspiration, co-ordination and practical application. The senior members of the group, and those with the most advanced status, whatever that may be, provide the incentive of the Plan as they receive it from the Master; the more experienced among the disciples then co-ordinate the Plan within the group, relating it to the Ashram and indicating its approach to the world of men; the neophytes, pledged and dedicated, though yet without experience, carry out the Plan upon the physical plane. This entails, as you can see, smooth and

effective co-ordination, a proper attention to the general picture, and an application of the detail of work to the immediate necessity. It is a hard task for a group of intensely individualistic disciples, and all disciples are individual, to begin to take the first steps towards these attitudes and the relationships which distinguish the Hierarchy as a whole.

Cultivation of Silence

Still another important factor in the group preparation for initiation is the cultivation of silence. How, we ask ourselves at times when the functioning of the Ashram is under discussion, can we train our disciples to realise that, essentially, silence is not refraining from speech? So many disciples seem to think that it is, and that they have to learn not to talk if they hope to take initiation. Some would do a great deal better if they talked more than they do, along right lines. The silence imposed in an Ashram is refraining from certain lines of thought, the elimination of reverie and the unwholesome use of the creative imagination. Speech is consequently controlled at its source, because speech is the result of certain inner sources of ideas, of thought and of imagination; it is the precipitation, at a certain point of saturation, if I might so express it, of inner reservoirs which overflow on to the physical plane. The retention of speech and the suppression of words, if they are the result of a realisation that what is to be said is wrong, or undesirable, or unwise, or wasteful of energy, will simply increase the inner banking up, and will lead eventually to a still more violent display of words at a later date; it may also bring about serious and disastrous conditions within the astral body of the disciple. The silence of thought is to be cultivated and, my brothers, I do not mean silent thinking. I mean that certain lines of thought are refused admission; certain habits of thinking are eradicated, and certain approaches to ideas

are not developed. This is done by a process of substitution, and not by a violent process of suppression. The initiate learns to keep his thought apparatus in a certain effective condition. His thoughts do not intermingle the one with the other, but are contained, if I may thus pictorially word it, in separate compartments, or carefully filed for reference and later use. There are certain layers of thought, again speaking symbolically, which are held within the Ashram itself and are never permitted to enter the mind of the disciple or the initiate when not consciously working in the Ashram; others are related to the group and its work, and are given free play within the group ring-pass-not; still others are of a more mundane nature and govern the daily life and relationships of the disciple, with personalities and with the affairs of civilised living and physical plane events. These are only indications of what I mean, but will suffice to show, if you duly meditate, a little of what is meant by the silence of the initiate. Within the permitted levels of contact, speech is free and unimpeded; outside those levels, no indication is given that the other spheres of thought activity, with their conditioning speech, even exist. Such is the silence of the initiated disciple.

We have therefore considered briefly but suggestively four qualities which a group preparing for initiation needs to develop, to consider and unitedly to achieve. They are:

1. The achieving of a non-sentimental group interrelation.
2. Learning how to use the forces of destruction constructively.
3. Attaining the power to work as a miniature Hierarchy, and as a group to exemplify unity in diversity.
4. Cultivating the potency of occult silence.

from TREATISE ON THE SEVEN RAYS — VOLUME V.

We come nearest to the great when we are great in humility.

RABINDRANATH TAGORE

The Shell Imprisoning Mankind

by A. J. Rydholm

By applying modern science to the Ancient Wisdom we might perhaps break the shell which imprisons mankind.

THE esoteric teaching available to mankind today, and the very nature and universality of exoteric events now sweeping so ominously over the entire face of the globe, make it quite clear that the time is drawing near for humanity to break through the crystallised shell with which it has surrounded itself, if it wishes to save itself from major disaster. Actually, many minds have been probing the shell and cracks have developed in many fields of inquiry. Science has broken through it, and is working with forces and energies in the etheric realm of the solar system. The planetary etheric web has been affected by the atomic explosions. But science is not aware of the subjective implications of what it has discovered, or uncovered, and of the fact that man is not something existing outside or above nature. Man is an important link in nature and, consequently, partakes outwardly and inwardly of all that goes on in the many planetary departments and kingdoms. Man's close constitutional relationship to all other parts of nature is largely ignored.

The etheric barrier of planet and man is a protective shield as well as the transmitting agent for vital and suitably conditioned spiritual energies. The barrier has now been lowered, exposing all life on this planet to formerly unsuspected, vastly potent fields of force. The ultimate effects and repercussions will be beneficial, though the immediate effects may give trouble until we begin to recognise what we are dealing with, to investigate the subtle structure of the planet frankly and humbly, and relate it to the subtle structure of man himself, and of mankind as a whole. The law of analogy which reveals correspondences and relationships over the entire range of differentiated existence is the key to esoteric science and will become laboratory equipment.

We are, however, so matter-conscious, so steeped in the conviction that life originates in the chemistry of matter *per se*, that we keep looking for causes in objectivity. We have difficulty in accepting that vastly higher forms of intelligence than the human, purposefully directing, and directed in turn, had something to do with the infusing of the animating principle in the atom to begin with, and particularly now with the consciousness-unfolding principle as a continuing evolutionary process governed by law.

Incidentally, the search for the so-called missing link, while useful and instructive in the study of the anatomy of bodies, cannot be expected to reveal the secret pertinent to the transition of life from the third to the fourth kingdom. The transition took place on the level of soul-conditioning and consciousness, leaving no bone structures conveniently behind to account for it. Independent, embryonically creative mind was super-imposed on the instinctive group-memory mentality of the animal. This brought man into being on this planet. The physical bodies of the first men were probably little different in structure and appearance from those of the higher animals, but they had become the vehicles for the individualised souls. The secret of life's transmutation will be found in matter and quality so subtle and ethereal as to be no matter at all, in the accepted scientific sense.

A Convenient Theory

We have rather complacently been satisfied with the conclusion of such great investigators as Darwin that, beyond a certain point, 'we cannot know'. When Darwin had reached the bottom of the physical theory of life on our planet, and revealed the first little lump of living protoplasm, he came to a dead stop.

A convenient theory is that life-bearing spores travelled from outer space into the earth's atmosphere, found the earth and its climate attractive, settled down in the waters of the planet, and proceeded to evolve by the process of cell division, self-initiated and self-motivated. This may well have been the beginning and subsequent expansion of physical life on earth. But this view leaves out of consideration how these spores received that something we call life. So, the ultimate has always eluded man's investigation, although it is said that we are very close to some vital discoveries by our chosen methods of inquiry. The break-through to reality is inevitable when we are finally forced to accept something which has been resisted for so long. Some ancient civilisations, which we now think of as hopelessly primitive and antiquated, were not so reticent. They could open our eyes if we cared to lower our modern pride somewhat. The ancient wisdom applied to modern science could open up a vastly expanded chapter in the story of human evolution. It could provide the impetus to tremendous new knowledge.

We are reminded here of the tons of pitch-blende the Curies reduced in their laboratory to a practically weightless tiny smear of some essence which emitted a faint glow of light. It was so faint that nothing seemed to be left at all when examined in daylight. Despairingly, they thought they had failed, and went out for a gloomy snack. Yet, on their return to the laboratory in the dark of night, they saw a spot of light glowing gently and promisingly. But it was not only light, seemingly self-generating. It radiated a potent energy. The evolution of the mineral kingdom had reached a point when radiation could be evoked. Radiation is the life principle externalised by the mineralised form, as fragrance of the flower is the highest form of life essence distilled in the plant kingdom. The Curies had not discovered life itself, merely one of its remarkable, infinitely refined vehicles.

Eventually we shall break through the shell by our chosen method. Through its bottom, so to speak, instead of through the top where easier sailing might conceivably be expected, even though this would present its own

difficulties and problems. But the answers would be of an undreamed-of advanced, comprehensive and inclusive order. It is remarkably human to choose and to travel the long, hard and thorny road. Nevertheless, the bottom will flow into the top, as lines are curved while appearing straight over short range. Therefore, symbolically speaking, the top and the bottom, the beginning and the end, must meet again after describing a vast, yet upward spiralling, circle in evolution.

The Curved Universe

Science now accepts the concept of the curved universe, suggesting that the two are the extreme, yet complementary ends of one and the same, in different states of manifestation. One is the reverse of the other, producing the necessary positive-negative tension in the manifesting duality of the one. We are trying to find the whole in the one. The whole is truly there to be found. But, until we are willing and able to see spirit as the positive polarity in the whole, we shall not understand the nature of the whole. We shall not understand matter separated from spirit. Matter is, after all, spirit densified or objectified, yet retains the buried connecting or inspiring link as its animating and unfolding principle. Science now acknowledges that energy and matter are one. But energy is not yet thought of in spiritual terms.

The term 'spiritual' is not too popular in our practical and mechanised age. But we have few words with which to refer to the world of realities. We might call it the subjective world of causes, as against the objective world of effects. But 'subjective' has also found many interpretations and applications. Spiritual, or by calling it, unashamedly and humbly, 'divine', may still be the most illuminating term for conveying the idea. We may call it the seeded divine spark which is not strictly a cold chemical formula, something from outside or above, endowing life and quality, yet remaining forever infused, being stimulated into activity, expansion and growth toward consciousness by other spiritual energies, cyclically coming into manifestation, somewhat similar to the rain coming down which provides the moisture necessary for the seed in the soil to unfold its potential and its kind. So, matter is tied by invisible

ties, or nerve strands, in etheric substance, to the world of realities of higher dimensions which we still do not comprehend, or tend to deny altogether.

Impersonality of Nature

Why not admit the divine in all of nature? It is only a word; but a word, when accepted, with an enormously enlightening potential content. We do not hesitate to see what we think of as evil and what may be called the devil in man and in nature. Why not give God an equal chance? Are we, indeed, jealous of God? Yet strangely drawn to the devil and to what we generally but mistakenly assume he stands for? What we accept in fact or in concept on emotional and mental levels, we shall have. Man desires or accepts, and nature obliges, irrespective of whether the result appears good to us or bad. Nature is not a moralist. Nature is impersonal, obeys universal law, and responds automatically to the emotional and mental projections of men in kind and quality, as these projections are important facets in nature's own nature, so to speak. When the result is painful in some manner, this result teaches men to become the true moralists and to stop abusing nature. Man grows by adjusting to the laws of nature through faith that they are at all times and in every instance just and good. Nature will not, nor can it, accommodate itself to our idiosyncrasies, vain hopes and questionable machinations, which are still based chiefly on personalised desire and on the propensity to follow the lines of least resistance. Nature invariably reacts, but reaction to what is not in harmony with it exacts a penalty every time, in small things and large. Cause and effect are always matched. And nature forever tirelessly aims at balancing the two ends of this universal law which mankind keeps throwing out of gear, obviously not taking seriously the fact that the law governs human behaviour as well, down to the minutest and seemingly insignificant of impulses. If the two ends do not meet in one life-time they merely spread over two or more lives. If the continuity of life through re-incarnation, as a recognised necessity for the working out of the law of cause and effect in human behaviour, were to become part of the belief-equipment of all of humanity, and of the tyrants and would-be tyrants in particular, large and small, it could mean a

tremendous boost in the direction of the betterment in human and international relations. When it becomes a matter of unshakable inner conviction that no-one will ever 'get away with murder', to use a figure of speech, that karma is the instrument of nature which balances out all wrongs with lawful exactitude, and adjusts cause and effect in strict accordance with the personal and collective responsibility involved, then sincere thoughtfulness would begin to soften impulsive, intemperate and angered action.

When we admit God to the laboratory we shall discover him to be not only that element of great love with which we rightly endow him, emanating from his great heart and reflecting in his creation, but we shall also find him to be a practical scientist eminently worthy to be listened to by even the most scientifically and materialistically conditioned of dynamic men, who are so often today regarded as the pride and the hope of the race. Most world religions have placed God in the exclusive realm of a professed pure and mystic faith. The time seems to have arrived when it would serve mankind best if we accepted him in our intelligence as well, by means of which he can become our greatest laboratory assistant. He is both wise and humble enough to be willing to be regarded as such by his children. Let man remain boss until he reaches that same humility before things he does not yet understand, and which is an important ingredient in divine living and thinking. This humility has been demonstrated and exemplified by all men and avatars of true holiness and wisdom throughout the ages, whose words have survived the ravages of time and the many man-induced periods of physical destruction on earth. Against this, the words and deeds of the unholy retain only an academic interest for a time. What, for instance, do we know of the worldly activities of humanity prior to roughly 7,000 years ago? What of the mundane civilisations of races so ancient that no records have been preserved exoterically? We think of man's ancestry generally in Neanderthal and Cromagnon terms. We assume that men lived in caves and passed the time largely by beating their wives and enemies with clubs, and by the making of crude stone implements, when they were not hunting for food. During the

long dark night after Atlantis had settled below the waves, such conditions probably prevailed in many parts of the globe. Man had to re-discover what had been lost. He had to start his fresh pilgrimage on a higher turn of the evolutionary spiral, outwardly benighted at first, but destined slowly to reach a point at the joining of the new cycle higher than that previously attained, through the re-capitulation of the earlier development, which had gone sour, and by building upon it.

Modern Man

A good deal has been recovered, and modern man is now forging ahead on many fronts, though he has still not been able to transcend his animal instincts. There is the record of a king establishing a civilisation in Egypt 7,000 years ago, at the very beginning of our latter day historical period. A primitive cave-man society can hardly be reconciled with the concept of a civilisation. This might give us pause to think. It is in the scriptures of the various faiths that mankind's ancient history can be traced, often in legendary and allegorical form. These have been found to be in agreement on many world-shaking events, indicating that legends are usually based on factual occurrences even though the exact dating of events is generally obscure. But we have not yet found the key to the translation and interpretation of some of the old discovered hieroglyphic and symbolic recordings. Yet the basic ancient concepts of holiness and divine wisdom have, nevertheless, come down to the present day out of the supposed barrenness of the human past, through the

great religious dispensations. The principles, simple and undiluted, are unmistakably there for all to understand, if the effort is made, even though they have often been innocently or wilfully distorted, either by ignorance or by the secularly conditioned selfishness of creedal authorities to further their mundane ambitions.

Both in the laboratory, and in the universal church which is located in the true heart of mankind, God and man can assume the relationship of father and son, or of elder and younger brother, which they essentially are. We have been told often enough that such a family relationship is not irreverent and contrary to divine inspiration. Let us truly believe Christ's pronouncements at face value, which bear this out. What else can be meant by 'these and greater things ye shall also do', 'the father and I are one', 'it is the father in me that doeth', etc? Elder and younger brother, not altogether physically, but in development, wisdom and motivation, expressing the level of awakened consciousness, is the distinction which may be applied to all manifestations of the one universal life-principle flowing through all units in creation, be they god, man, animal, plant or mineral.

Within the narrow limits of our present-day scientific and materialistic orientation we have reached a point which threatens all of mankind with disaster. The continuation of this paper will attempt to show how these limitations work out on present world levels, and what is apparently required to break through them into the world of realities.

Wouldst thou be whole in body, mind and soul? Seek wholeness with the Lord; then cell by cell, within the older shell, shall be formed 'Love's body of the Light', which is immune from sickness, sin and death.

ANON.

At the Point of Tension

Let the Spirit of Peace be Spread Abroad

by Mary W. Turner

'In any point of tension, no matter what the time factor may be, energy is being generated and focused in such a manner or condition that its force can be directed wherever needed and whenever called for. This is necessarily a statement hard to understand. A point of tension is, symbolically, a storehouse of power. Today the energies which will be uniquely distinctive of the Kingdom of God are gathering momentum and assuming direction through the agency of the Masters of the Wisdom, in co-operation with the will of Christ.'

IT is said that the occultist works from the Universal to the particular. This is a distinct reversal of the accustomed human tendency to react to events primarily from the personal standpoint, and to interpret world-shattering developments in terms of individual effects.

There is, therefore, a powerful human concentration of thought and feeling at this climax of the precipitation of the crisis of love, marking planetary transition into the era of Aquarius, which interprets both cause and effect in purely human terms. Yet the condition of crisis in humanity is the particularised expression of a process of universal initiation, solar and planetary, affecting and including the human units within the whole almost as a side-effect. On this grand universal scale we see working out, in clear understandable terms, the spiritual solution to the enigma of individual value in the growth and development of the whole, which so baffles and provokes an egocentric humanity. The essential factor, due to emerge in strength in human consciousness, influencing human decision at crisis point, is that of the inescapable relationships existing between all parts of the whole and with the whole. As this vision of synthesis clarifies, the sense of responsibility and participation is stimulated, and the true meaning of the injunction to 'walk humbly with thy God' emerges in the realisation that humility is an adjusted sense of right proportion.

In practical terms, therefore, while crisis

within the human kingdom must be met and solved by human choice, thus contributing an essential human ingredient to the whole vast process of expansion and re-orientation, the transcendent nature of universal initiation swings into full functioning activity a range of energy relationships within the whole, to which the part can also respond. We have much more available to us in our hour of tension than we can intelligently or intuitively grasp. We can, however, become more intelligently and intuitively aware of some of the forces normally available to participating units within the planetary Life, which originate in centres of energy beyond our sensory ken; we can also contact, through alignment, those energies and forces uniquely available to our planet and to all forms of consciousness within it at this transition period.

The point of tension generated by crisis in human consciousness must include within its 'storehouse of power' those elements of omnipotent energy, which, blended with human resources, can be of decisive influence under human direction.

There are three potent streams of cosmic energy powerfully stimulating our little planet at this time. Through the activity of a great spiritual Entity, each of these contributes to the work of the Christ in the immediate cycle, so forming what has been called the 'triangle of energies standing behind the Christ'. The centres of origin of the will of God, the heart of God, and the mind of God, focus a stream

of force through the Avatar of Synthesis, the Spirit of Peace, and the Lord Buddha; and this great triangle of energy, through the Christ, *is responsive to human evocation.*

Triangle Behind the Christ

A certain amount of invaluable information has been given us about the function and the effects of these three Beings, focused as energy-flow through the Christ. Based on what we know, the mind can reach out imaginatively and intuitively towards possibilities for co-operation with these great forces, as a contribution to the right handling of the purely human aspect of the universal process of initiation.

It seems possible, for instance, that a predominating influence may emanate from one or other of the three 'points' of the triangle according to various cycles affecting our evolving planet. These cycles would necessarily include the time cycles to which the new group of world servers is subject. Through the new group of world servers the Hierarchy is working to implement the Plan for humanity, literally forcing the energy of the will-to-good into human consciousness. These time cycles may very well suggest to us the characteristic energy of the presiding point of the great triangle in any one cycle, long or short, with which we can then intelligently co-operate in the wielding of energy. These time cycles of the new group of world servers present a dual aspect — (1) Crisis/Consolidation; (2) Tension/Expansion; (3) Emergence/Impact.

If we can assume that in this series of cycles the three points of the triangle standing behind the Christ, profoundly affecting world events, play a sequential presiding or predominating rôle, a clear indication of present possibility emerges. Can we also assume that the Avatar of Synthesis, the Spirit of Peace and the Lord Buddha primarily influence in sequence the cycles of crisis, tension and emergence?

At Wesak 1960 we entered a major **tension** period, and a 1, 3 and 9 year cycle of **crisis**. At Wesak, therefore, the Spirit of Peace became for a 27-year period the presiding point of the triangle of energies standing behind the Christ, while the energy of the

Avatar of Synthesis became more fully available during the lesser cycles of crisis. At Wesak 1961, the short one-year cycle moved from **crisis** into **tension**, accentuating the influence of the Spirit of Peace. At the same time, the combination of cyclic tension and crisis periods duplicated in reverse (crisis/tension:tension/crisis in 1945 became tension/crisis:crisis/tension in 1961) those cycles in 1945 when, we are told, the Spirit of Peace 'descended upon the Christ and is today overshadowing Him'.

'The Spirit of Peace descended upon the Christ.' The New Testament bears witness to a somewhat similar event when, at the baptism, we read that: 'He saw the Spirit of God, descending like a dove and alighting upon Him'. (*St. Matt. III.16.*) This Spirit is a Being of tremendous cosmic potency and is today overshadowing the Christ in much the same manner as Christ, two thousand years ago, overshadowed or worked through the Master Jesus. This Spirit of Peace is not the sum-total of an emotional and static calm, bringing to an end the turmoil on the Earth and instituting an era of peace. He is, in a mysterious sense, the Spirit of Equilibrium; he works with the Law of Action and Reaction and the inevitability of his activity will be recognised. His work will demonstrate in two ways, fully when the Christ appears among men, and slowly and gradually until that time:

- a. The chaos, turmoil, emotional disturbance and mental unbalance found in the world today will be, under Law, balanced by a corresponding cycle of calm, emotional quiet and mental poise, thus releasing humanity into a new phase and experience of freedom. The adjusted peace will be commensurate to the experienced disturbance.
- b. The hate which is so dominant in the world today will, through the life of the Spirit of Peace, working through the Christ, the Embodiment of the Love of God, be balanced by an expressed goodwill. The guarantee of the appearance of that goodwill is the excessive expression of hate, a hate which has been slowly mounting in the minds of men since the beginning of the 19th century, and which is reaching a new high at this time. A proportionate measure of the energy of love will demonstrate later as the result of the activity of the Spirit of Peace, working through the Prince of Peace, as Christ has sometimes been called (*Is. IX.6.*).

This spiritual Being will not descend from the high place whereon he works and from whence his energy is directed, but the Christ will act

TIME CYCLES OF THE NEW GROUP OF WORLD SERVERS

CRISIS/CONSOLIDATION: TENSION/EXPANSION: EMERGENCE/IMPACT

<u>3 Year Cycle</u>			<u>9 Year Cycle</u>	<u>27 Year Cycle</u>	<u>81 Year Cycle</u>				
<i>Wesak</i>	1942-43	Crisis	}	}	}				
	1943-44	Tension				Crisis			
	1944-45	Emergence							
<i>Wesak</i>	1945-46	Crisis	}			Tension	Crisis		
	1946-47	Tension						Tension	
	1947-48	Emergence							
<i>Wesak</i>	1948-49	Crisis	}			}			
	1949-50	Tension						Emergence	
	1950-51	Emergence							
<i>Wesak</i>	1951-52	Crisis	}	}					
	1952-53	Tension					Crisis		
	1953-54	Emergence							
<i>Wesak</i>	1954-55	Crisis	}				Emergence		
	1955-56	Tension							Tension
	1956-57	Emergence							
<i>Wesak</i>	1957-58	Crisis	}				}		
	1958-59	Tension							Emergence
	1959-60	Emergence							
<i>Wesak</i>	1960-61	Crisis	}	}					
	1961-62	Tension					Crisis		
	1962-63	Emergence							
<i>Wesak</i>	1963-64	Crisis	}				Crisis		
	1964-65	Tension							Tension
	1965-66	Emergence							
<i>Wesak</i>	1966-67	Crisis	}				}		
	1967-68	Tension							Emergence
	1968-69	Emergence							
<i>Wesak</i>	1969-70	Crisis	}	}					
	1970-71	Tension					Crisis		
	1971-72	Emergence							
<i>Wesak</i>	1972-73	Crisis	}				Tension	Tension	
	1973-74	Tension							Tension
	1974-75	Emergence							
<i>Wesak</i>	1975-76	Crisis	}				}		
	1976-77	Tension							Emergence
	1977-78	Emergence							

and serve as the channel for his directed potency. The inflow of his divine energy, extra-planetary energy, is destined to bring peace eventually upon Earth, through the expression of goodwill. This goodwill will bring about right human relations. Humanity registered, unconsciously, of course, the first impact of this energy in May, 1936, and again in June, 1945.' from *The Reappearance of the Christ*.

Available Energy

It seems possible that the energy of the Spirit of Peace is now uniquely available to us in our endeavour to act wisely and to decide rightly at tension point. And that, in this endeavour, the Avatar of Synthesis is closely co-operating with the Christ. 'The Avatar of Synthesis has become, for the time being, his close associate . . . owing to the stupendous task confronting the Christ, the Avatar of Synthesis will fortify him, and he will be buttressed by this "Silent Avatar" who, to speak symbolically, will keep his eye upon him, his hand beneath him and his heart in unison with his.'

Bearing upon the function of the Lord Buddha with his brother the Christ in this recurring series of time cycles, while his energy and aid blend continuously with that of the Avatar of Synthesis and the Spirit of Peace, the emergence cycles are peculiarly influenced by his intelligent skill in action, so far as human registration and response is concerned. Lesser cycles of emergence occur in every 3, 9 and 27-year period of crisis or tension, but a major emergence period does not occur until Wesak 1987; and it may be that the Buddha, linked with the Christ, will then offer his great contribution in the service of this evolving planet, in a way which will empower the emergence of the Christ among men.

It could be said that many of these factors are valueless speculation. Yet the consciousness of those identified as one within the consciousness of the new group of world servers register these cyclic energy currents and their significances in planetary and in human affairs more and more clearly, and are learning to work and to co-operate with them. This capacity for increased recognition of subjective tides and opportunities is an essential to the new group of world servers bridging between the world of causes and the world of effects, and responsible for trans-

mitting the light of spiritual fact into the confusion of human ignorance.

Many members of the new group of world servers are becoming aware of the powerful influence of the triangle behind the Christ, and of the present primary influence of the Spirit of Peace. The recognised reality of a subjective synthesis in human consciousness is a prerequisite to the establishment of equilibrium and emergence into right action and into new possibilities for human progress. A balancing of forces within the one Life will result in right relationships, leading to a true peace on earth — peace 'as the expression of universal and planetary love'.

What is Peace?

'The Spirit of Peace will, when the right time comes, vitalise the responsiveness of humanity, via the influence of the Hierarchy, to the will of God which has for basic intent the bringing of peace on earth.' What is peace? It is essentially the establishing of right human relations, of synthetic rapport with its resultant co-operation, of correct interplay between the three planetary centres and an illumined understanding of the will of God as it affects humanity and works out divine intent. It is for this reason that the Christ, who established for the first time in planetary history a contact between the Hierarchy, Humanity, Shamballa and the Spirit of Peace in his own high place, in his first recorded utterance said that he must be about his father's business and then at the end of his life, reiterated the same thought in the words: 'Father, not my will but Thine be done', thus carrying the thought up to the highest plane for he addressed the Father, the first aspect of divinity. He then focused in himself the two major divine attributes and aspects, will and love (atma-buddhi), and because of this, his consciousness become extra-planetary as is the consciousness of the Lord of the World, and he could then touch certain heights of awareness and contact certain solar Agencies which had never before been contacted by man. This achievement enabled him to put humanity in touch with the Spirit of Peace. He thus himself became the Light of the World and the Prince of Peace.

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Humanism in Evolution

by Gail Grant

†Part I - from **Experiments in Humanism**
by Roy Mitchell

Am I My Brother's Keeper?

THE magnificent old word 'humanist' is one which has known many vicissitudes, and if the rising fashion is any index, it is likely soon to know a few more.

In its broadest and most general sense, humanism denotes a greater preoccupation with the welfare of man than with the glory of God. It implies a realisation that whatever God's glory may be will be more efficiently enhanced by the service of God's creatures. Humanism is therefore an emphasis and an approach rather than a theory, and is polar to theology and sacerdotalism, which tend to emphasise man's duty to an extra-human and highly hypothetical Deity, and to ascribe human joys and sorrows to the operation of his inscrutable will.

Of course humanism is as old as the human love which motivates it, but, in periods of priestly ascendancy it is forced to flow underground. In Europe it has several times welled up into a visible stream, once with Plato, once with the Neo-platonists, once with the Arabian philosophers who came into

†This is the first of a series of three articles on humanism in evolution. (The second article will be concerned with scientific humanism as focused in *Man's New Image of Man* by Oliver Reiser recently published).

Roy Mitchell was one of a small group of creative theosophists who founded the Blavatsky Institute in Toronto to publish books and pamphlets on the Ancient Wisdom. He was very well known for his experimental drama as Director at the Hart House Theatre, in the University of Toronto. Later he became Professor of Dramatic Art at the New York University. But the chief interest of his life was research into the mysteries and masonry and a new humanism based on the Ancient Wisdom. He was still a comparatively young man when he died in 1944, just after he had written the above, which is the last chapter of a memorial volume published by the Blavatsky Institute, *The Exile of the Soul*. It was his last contribution to esoteric philosophy. A second memorial volume was: *Through Temple Doors: Studies in Occult Masonry*.

Europe with the Saracen invasion, and once with the re-birth of Platonism at the Renaissance of the fifteenth century. It is with this last that the word is specially identified, but like so many other words it has been parcelled out among the seers of the parts of things, and has been used in limited sense. It is widely used to refer to the cultivation of classical, profane or non-Christian, literature; sometimes to mean any kind of secular learning. More recently Comte and his followers arrogated it as a name for Positive philosophy. R. B. Haldane and others have used it to describe modern scientific advance. Professors Irving Babbitt, Paul Elmer More and Norman Foerster have revived it as a name for their kind of addiction to 'polite letters' and abstention from anything that seems too modern, and have used it to describe a cold, intellectual gentility which they pretend derives from Plato. In the past year or so,* it has become a cult name and seems to be in for a vogue that will defile it, just as the word 'theosophy' has been defiled. It will then have to go back to the limbo of soiled words to be re-issued when men have forgotten the follies associated with it. To date, however, it is a clean, noble word.

Each of the great humanistic movements in Europe in history has had a direct theosophical origin. It has been the projection into philosophy, religion, the arts, philanthropy and government of an idea which is fundamental in all theosophies, the idea of the essential unity of mankind and the consequent necessity for brotherhood as a means of awakening the intuitions of interior divinity, which are the central object of effort in every theosophical system. This is the idea bound

*1940's

up in the word 'theosophy' itself. It is not, as so frequently interpreted, merely Divine Wisdom. Any religious system purports to be that, and saying that theosophy is especially so is no more than vociferation. It is 'the wisdom of the god', that wisdom which man may make manifest by virtue of the fact that he has in the past attained to a far higher measure of divinity than he now displays. Or in another symbol, it is the Sophia, lost since our entry into this sublunary sphere.

No Vigorous Humanism

It is easily demonstrable that no theology, Christian or other, can generate a vigorous humanism. Although Jesus, for example, is a humanist of the first order, engaged in his lifetime in the task of humanising Jewish dogma, the theological accretions which have gathered about his doctrine have inevitably destroyed the spirit of his work. The dogma concerning Jesus is that a Father in Heaven, of whom he is the extraordinary son and we the step-children, has sent us all into the world and has known in advance the outcome of his action and ours. Nevertheless this God requires of us that we make a series of choices that his own foreknowledge renders impossible. Theology argues also that we can repair wrong choices by an implicit belief in the disparity between us and Jesus. It says that the outcome of this brief and futile period of choice, in which there is obviously no choice, is a return to the Father, who will in justice and mercy, not manifested up to date, straighten out the whole intolerable tangle. With so muddled a theory of life and so optimistic a theory of death, it is not marvellous that the central hope of theology will be a return to the Father. The more contradictory and confus-

ing this God becomes, the more surely will become theology's central fact.

The injunction of the theologian's God to be compassionate and to love one's neighbour as one's self, is the addition of insult to injury. Man is expected to do something God evidently overlooked, in effect to transcend his God. In any case it is the history of theology that the people who have taken its dogmas most seriously have been more concerned with propitiating the Deity than with loving the neighbour. The most logical adherents of the Christian dogma have felt with Torquemada that the best service one can render his erring neighbour is to dispatch him to his God before he can do any more damage to his soul's chance of a happy return. The fear of God has always been the destruction of the love of humanity.

Science does better. Compelled by the strict terms of its inquiry to confine itself to tangibles, visibles and audibles, it has to leave God, even an interior one in man, out of its research. It has, therefore, no lofty ideal left but the service of humanity. This service is, however, a trifle vague because, so far as the scientist can see, as scientist, humanity has its origin in birth and its end in death. Before the one and after the other, there exists only the vaguest sort of abstraction. So unless the scientist has unscientific interior intimations to bear him up, he must pour all his energy and learning into a flux of forms that have visibility but no meaning. Man is only demonstrably man while he is in the body; therefore, he must argue, body makes man. The beneficiaries of the scientists' devotion have done nothing to deserve it, neither is there any certainty that they can requite it, or even

(Continued from page 238)

In this manner, Shamballa and the Hierarchy were brought into a close relationship and two great streams of force were blended and a definite interplay set up between them. The Buddha, through his achievement of illumination, established the first major link with the forces of Light. The Christ, through his ability to express the will of God in love and as world salvage, established the first major link with the Spirit of Peace.*

We have available to us now a profoundly

potent inflow of energy from the Spirit of Peace which we can channel and transmit into the establishment of balance and equilibrium in a torn, confused world. In our concern for the future well-being of humanity, we can align our consciousness with the forces working through the Christ, and, through this point of planetary tension powerfully invoke peace on earth, goodwill among men.

*from *The Externalisation of the Hierarchy*.

benefit greatly by it. In only a few cases can they transmit it. This is a cold kind of humanism, and I doubt if any scientist with no wider vision than it implies would ever go on with it. So while he is performing a humanistic service, the theory of his effort is to be found elsewhere. He can, just as easily as anyone else, be a man who does the right thing for the wrong reason.

Wide-spread Theory

There is a third theory of life, increasingly wide-spread among us today, immeasurably wider in its sweep than the notions of theology and science, which might conceivably give a motive for humanistic endeavour but which rarely does so. It is that system of thought vaguely described as Hindu philosophy, and promulgated in India and the West by exponents of the Advaita Vedanta. Rarely has it been offered in any completeness. What we have is a syncretism drawn from the six Darshanas or philosophical systems of India, better or worse put together.

It starts, as all great philosophies must, with an incognisable First Cause, out of which arises the polarity we recognise as spirit and matter. The Absolute Cause manifests, and in the resultant ocean of being myriad centres of consciousness arise, each seeing the other apart from itself and each under the illusion of I and not-I. These lives begin a long pilgrimage from ignorance through successive stages of self-realisation to an ultimate full knowledge of their divinity.

So far there is no division of opinion. This idea of the manifested universe and the flow of souls is common to all Eastern systems and to many Western ones. The modern Vedantin, however, assuming a simple and unbroken rhythm as capable of explaining all phenomena, and as reconciling all contradictions, proceeds to deal with man as having mounted the cosmic stair to the position we now occupy. The Vedantin would say that our present mental consciousness represents our full stature, and that continuing on the wheel of evolution of soul powers, and returning life after life to earth, we shall pass presently into a super-human condition and from that on to a higher; so step by step to the innermost.

Many of our own order, he would say, have gone on, becoming Mahatmas, Rishis, Arhats, and we must become so in due course.

This is a great concept, greater by far than any generally accepted theory we have had in the West. It is greater than our theology and greater than our science, but as a complete hypothesis it has always been rejected because it does not fit the facts.

The theosophical schools, of which the philosophies are desiccated fragments, refuse it. They say: 'No. Unfortunately it is not as simple as all that. There is undoubtedly such an emergence from the Absolute, undoubtedly such a cycle of outpouring and return. Undoubtedly also the evolution or unfolding of the powers of the souls is the great law of the universe. Unfolding consciousness, however, requires also an increasing unfolding of will and the freedom to choose. Whatever permits an individual or an order of individuals to choose, permits a wrong choice as well as a right one. If a right choice can result in achievement, a wrong one can result in failure. H. P. Blavatsky speaks of the "necessity of failures even in the ethereal races of the Dhyan Chohans".'

Progress Being Impeded

The theosophist of any school would say, therefore, that man in his present state is not proceeding serenely in his ascent. Somewhere in the past he has made a choice which is now impeding his progress. And even if the theosophist had no more to say about the nature of the choice and the resulting impediments, there are enough indications around us everywhere to show that serious impediments do exist. The theosophist does, however, say more. He says that man, the ego, is not at the full altitude to which his evolution entitles him, but is considerably below that latitude and is the partly-conscious possessor of powers more or less in atrophy. There is an order of beings evolving on this earth, a lunar race, but it is far below the stature of man. Man himself is making a bad job of a redemptive act to which the law of the interrelation of orders of beings has committed him, and he is for the most part doing his best to go counter to a law of sacrifice which requires that he raise to the level of mind a

creature who, without his assistance, cannot advance. Because of this failure to lift the animal soul, thereby establishing a rate of progression that will permit him to rise himself, he is in no present process of evolution at all, but in one of stagnation. Indeed, in the cases where man is most obstinate in refusing his obligation, and uses the animal organism for selfish and separative magic, he is in a state of active degeneration, with lower levels before him. His remedy against further descent is his memory of the lost wisdom.

Because evolution tends ever to unity, whatever memory we recover will be in terms of a unity higher than our present one, a community in which the severances of man from man can be made to disappear again by the exercise of brotherly love . . .

There is no humanism to be born out of the idea of an orderly progression, because none is needed. It is a doctrine of *laissez faire* . . .

The Vedantin is amused if you talk of white and black magic. The greatest of the teachers have not been amused. White magic is the return of union; black magic is the inevitable pole of severance from the over-soul and plays far too great a part in the struggle for redemption of the race to be amusing . . . Spirit is indestructible, but soul is only an integration and its present integrity is not secure. Man . . . must draw himself out of the multitude of karmic forms into which he has

poured his life and by which he is dismembered. When he has regathered his own fragments and becomes the Diamond Soul he may make the restoration of the Unity of which he is himself a fragment.

These are a few of the conflicts, all parts of the greatest battle in human thought. Every lesser conflict stems from these. What am I to do about my divinity? Shall I go on alone and let the devil take care of the hindmost? This has been the practice of Calvinism and of our Puritan sects. Or shall I find some metaphysical formula that will give me sweet assurance that the hindmost are softly pillowed in the Great Law and do not need my care? If I can find such a formula I shall have the gratitude of all the lazy, the rich, the top dogs, the feudal-minded, the people who profit by the distress of others. The Brahmin and the pharisee long ago found such a formula, but they pay a heavy price. Some vital current in them stops, their austerities and taboos increase and complicate, their philosophy becomes arid, circular and unserviceable. Filth, squalor and misery grow up around their doors, their world is peopled by pariahs, untouchables, Mlechchas, through whom they must thread their way as they go to prayers. They must spend their lives avoiding the evils they have made.

Or shall I measure my spiritual altitude only by the number of persons for whom I have made myself responsible?

The Lord of the World, the 'Ancient of Days', is releasing new energies into humanity, transmuted in the present furnace of pain and fiery agony. This transmutation will bring about a new power of sacrifice, of inclusive surrender, a clearer vision of the Whole and a co-operative spirit hitherto unknown, and which will be the first expression of that great principle of sharing, so sorely needed to-day.

from THE DESTINY OF THE NATIONS

Modes of Relationships

The Dynamics of Astrological Symbolism

by Marcia Moore

In the watery element, the entity progresses from self-abnegation in Cancer, through regeneration in Scorpio, to self-actualisation in Pisces.

THE last of the elements to be considered in this introductory series of articles is Water. The watery trinity begins in Cancer, fourth sign of the zodiac. From time immemorial water has been considered as a symbol of the feminine aspect of nature, even to the extent that the very name 'Maria' means both sea and the mother of God. In Eastern philosophy the word 'Maya' bears the same dual connotation indicating the great sea of worldly existence through which all the many forms of life come to birth. And it is a literal scientific fact that the sea is the ancestral home of all earth's creatures, also symbolised by the maternal womb whose 'waters' must break in the process of parturition.

The archetypal image of Cancer is, therefore, the Great Mother who nurtures and protects her innumerable progeny, the all-embracing solace and support of all who turn to her for sustenance. Her emblem, the ruling planet of Cancer, is the Moon whose nature is also conceived to be feminine, utterly changeable and yet utterly dependable in its fluctuations. The Moon controls the tides, not only of the sea but also the underground 'earth tides' as well as the sap in trees and plants, and the fluids in human bodies such as blood and lymph. Thus one of the best ways to understand the sign Cancer and its natives is to meditate upon the nature of water, taking account of its eternal yieldingness, its ability to reflect each transient illusion, its responsiveness to every breath of change, its passivity. It is protective of life yet wears down the mountains, the strongest most patient force in the world, receding at the least touch yet outlasting the continents which rise from its mysterious depths and at the last return to watery dissolution.

Cancer rules the breasts, stomach and nutritive processes, and all food must be

reduced to a fluid with the aid of saliva and stomach juices before it can be assimilated. Cancer types are almost invariably home-loving and like to cook and look after people in a protective, or even possessive, manner. They are swayed by feelings and emotions, so easily do they respond to the quality of each passing personality or circumstance, and they have a strong attachment to tradition and the past. They seem to have a direct link with the unconscious part of their own or any other nature, like a well tapping hidden underground springs. But above all, they need to be needed and to express their innate function of giving birth to new forms of life.

Thus when the fourth element is added to the other three the entity is a whole and ready to emerge into outer manifestation in the succeeding sign of Leo. In Leo, children of body or mind seek self-expression, but this is made possible only through the preceding self-abnegation of the maternal sign Cancer, which gives all, suffers all, and bears all gladly for the sake of the cosmic process it is created to fulfil.

In harshest contrast the following water sign, Scorpio, is known as the zodiacal death sign, betokening the inevitability of conflict, destruction and deprivation. Its rulers, Mars and Pluto, in their negative expulsive aspects seemingly rob the self of its cherished home and possessions and even of the body itself. But actually this is a merciful act of beneficent providence, for if the prolific fecundity of Cancer were not cut off by death in Scorpio, life would suffocate through its very overabundance or by the disordered growth of cells we know by the disease of the same name, cancer.

It is not mere accident that both sex and death come under the exegesis of Scorpio, for

the act of sex implies a giving up of the most vital part of oneself for the sake of the propagation of the species. So, too, must the seed die before the new plant can grow, as the past must die to the future. There are of course many aspects of both sex and death corresponding to different signs. Taurus, for example, rules sex in its procreative aspect and Libra does so as a finding of some 'other' in an act of partnership. Pisces is the final death or transcendence of previous limitation. But in its basic nature, the Scorpio experience is that which through trial and testing *extracts* the essence out of the form which has been given shape and substance in Cancer. That essence may be the seed of a new creature or of a new world, of a new outlook on life, or life liberated in the act known as death. In any event, the keynote is to renew. Cancer generates but Scorpio regenerates. That which is given in the first instance is taken away in the second, but only so that the inner and undying quality may emerge.

Scorpio is generally correlated with the physiological processes of elimination, but elimination of waste products is really only a by-product of the refinement of substance or experience, so that the inner essence may be released. Because of this releasing of energies, it is considered to be one of the four 'power' signs of the fixed cross. Its best symbol is the phoenix bird which periodically destroys itself in order to rise reborn out of the ashes of its old form.

Scorpio types seem invariably to be preoccupied with the necessity for regeneration of the creative powers, unless as in negative cases, they are misusing these same potentialities. Thus they do have a problem of elimination as they learn, usually the hard way, to separate the chaff from the grain of hard won experience. Owing to their capacity to grasp the essence of any situation, they loathe anything 'phony', and can spot a fake or deception faster even than their hypercritical brothers in Virgo. This makes them excellent detectives, psychologists and researchers. Operating, as they do, through intense and sharpened feelings, they have a kind of sixth sense in such matters, which goes beyond rational explanations. But their strong inner emotions are most generally kept hidden, and hence are all the more effectively

penetrating, as they have the power which comes through restraint. They are said to be 'inscrutable', but if this is so it is probably because they find it hardest to understand their own motives, being so much aware of the deeper forces of life which are beyond human ken. They cannot and would not try to reduce all things to logic and systematic order, like the natives of air signs, but experience sensations with an overwhelming immediacy which precludes facile explanations.

Finally in Pisces, last sign of the zodiac, the original impulse which in Aries streamed outward toward self-actualisation achieves, if successful, self-realisation in the revelation of a Unity beyond birth and death, giving and taking. That seed of Self which was embodied fully in Cancer and was crucified in Scorpio, is, in this sign, resurrected to eternal life. It is transcendent but only in the sense that the whole transcends the parts of its own nature, becoming thereby something much more than merely the sum of these parts. There is an expansion of the larger consciousness which interfuses them all. This is the happy end and underlying aim of the whole evolutionary process as is shown by the old ruler, Jupiter, known as the greater benefic as well as by the new ruler, Neptune, still more sublime and shimmering, remote but most exquisitely beautiful.

Pisces, the Repository

But Pisces stands also for that which is left over at the end of the journey around the wheel, the karmic residue which demands yet another round of the weary journey. For this reason it has sometimes been called 'the dustbin of the zodiac', being the repository of all the repressions, fixations, inhibitions, complexes, neuroses and whatever scattered after-effects remain out of the unfulfilment of the past. The expansiveness of Jupiter and Neptune make it all too easy for the Piscean to escape into dreams of a glory he never earned, even by such nefarious means as liquor, drugs and all that would seem to promise gratuitous grace to the soul that never learned the lessons of Saturnian discipline and control. There is a danger that in his idealism he may disregard the shadows which his very vision of the Light engenders, until they sneak up on him from behind and,

undermining the very foundations of his life, reveal the tragic inconsistency of his refusal to face the issues at hand. For this reason the twelfth sign bears a special connection to institutions where one pays the penalty in disease or incarceration for trespasses against man or nature.

In any event there is always something unworldly about Pisces. This is the energy and the impulse which forges a link with another realm, whether that link be the 'bridge of sighs' which draws animal man into incarnation, and imprisonment, in human flesh, or the 'rainbow bridge' leading the liberated soul on into the spiritual kingdom. Pisces throws a veil between our mundane activities and some other deeper or broader sphere, but it can be a veil of shadows or of light.

The mind accustomed to thinking in terms of human logic finds it hard to comprehend the ache and the ecstasy of Piscean yearning for identification with the larger whole, the very antithesis of Aries' original drive for self-identity. Poets and dreamers are better able to catch the distant harmonies of worlds within and beyond, and to convey some impression of their intangibility, so that little though we may grasp the mirage, or the reality it reflects, we are at least reminded that nothing is quite as it seems. Thus the experience in Pisces reminds us that the end is to transcend the simple dichotomies of giving and taking, doing and being, unity and duality, and all the multifarious pairs of opposites which make man a stranger to himself and an alien wanderer in the world. Then only can he lose himself to find the Self, the One in all.

Together, water signs represent stages of self-realisation through intensification of the feeling nature. Just as earth signs correspond to physical matter and sensation, air to the plane of intellect and the rational mind, fire to the ego and the higher intuitive mind, so water corresponds to the astral plane and the realm of feelings and emotions.

It can now be seen that these four elements deal respectively with our capacity to understand 'the good' (earth), 'the beautiful' (water), 'the true' (air) and 'unity' (fire). These may also be correlated with the four great philosophical systems known as ethics

(the good), aesthetics (the beautiful), metaphysics (the true) and mysticism (unity). In medieval times, human temperaments were also thought to fit into these categories, so that people commonly referred to types as being phlegmatic (earthy), melancholic (watery), sanguine (airy) or choleric (fiery). Modern man tends to look askance at this quaint system of classification, yet it has a certain underlying logic, as can best be shown in the tabulation below. Here the types are delineated according to dimensions of quickness and intensity. One might say that quickness refers to time, and intensity to space, so that together these co-ordinates locate the entity with regard to his expenditure of energy in the world. In order to make the distinctions more graphic, the natural symbols of the elements are also given along with arrows indicating their differing directional tendencies. That is, fire tends upward while water flows downward; air expands outward, in contrast to the earth which tends inward toward a common centre of gravity.

THE FOUR HUMAN TEMPERAMENTS

<i>Quick</i>		<i>Non-quick</i>	
<i>Intense</i>			
↑	FIRE Choleric type the volcano (Mars-Aries)		WATER Melancholic type the river (Moon-Cancer) ↓
<i>Non-intense</i>			
	AIR Sanguine type ← → the wind (Mercury-Gemini)		EARTH Phlegmatic type → ← the rock (Venus-Taurus)

This brief introductory exposition has only glanced lightly across the surface of the profound truths contained in the symbolism of the zodiac. One can never prove the logic behind the classifications indicated. But it is hoped that our discussion will have stimulated the intuition of the reader so that the great wisdom contained in the system that has come down to us as astrology will further reveal itself to him.

THE FORERUNNERS

by Blodwen Davies

Alfred Steiglitz
1864-1946

Through the creative use of a machine, the inner self may guide the personality in its life task.

ONE day in war time New York, I lunched with a very sophisticated group in an exotic French restaurant, but my thoughts were in Europe. When I left I longed for some place that was simple and unsophisticated and realistic. I was a stranger in New York, but I knew of an American Place, and now I fled to it. It was on the 17th floor at 509 Madison Avenue. As I walked through the open door I found a place that was of such simplicity that there was nothing but white walls and light and canvases hung sparsely around the rooms. I moved softly through the silence until I passed the door of a tiny office. I saw a man rising from a couch, slender and frail, white haired and wearing a long black cloak.

This was my introduction to Alfred Steiglitz, who spent forty years of his life embodying an ideal which demanded all of his worldly and spiritual resources, a man who had lived to see what he had lived for apparently dissolved by the follies of war. He talked to me as he had talked to hundreds of others in this and earlier galleries he had founded and maintained. Alfred Steiglitz was doing hierarchical work. How much he knew of the hierarchy, if anything, we can only guess.

The Steiglitz family were successful people, the father making a comfortable fortune for the exact purpose of having the means of satisfying his aesthetic tastes and giving his children European education and experience.

As a nine-year-old boy, Steiglitz discovered a photographer, in the days of tintypes. The boy was fascinated with the idea and begged to be allowed to watch the chemical processes of development. Day after day he went to the

darkroom to stand in wonder, to watch the magic of light and chemicals produce pictures.

When he was seventeen, his parents took him to Europe, and persuaded him to study either chemistry or engineering, since there was so much demand for men in these professions. He was an ingenious, friendly, sports-loving lad, a student of classical history, of music and of Goethe. While he studied mechanical engineering, he spent much of his time at the theatre, the opera and at concerts. Two of his favourite operas he saw each more than a hundred times. He discovered contemporary literature and steeped himself in it.

One day in a shop window he saw a small black camera with a single lens. Compulsively he entered the shop and bought it. From that day to the day of his death more than sixty years later a camera was his constant companion and instrument of expression. He revolutionised photography in his successful attempt to prove that a machine could be used creatively. He became the greatest photographer of his time and an international leader in the new field. He proved that man need not be the slave to a machine, but could exploit every possibility of a machine, and with it make men think and feel the depths of the real human problem of relationships.

Photographic Experiment

As he began experimenting with his little camera and wet plates, the only kind known at that time, he changed his course from engineering to photo-chemistry. There he learned to make his own wet plates just before dry plates became available. He bought a new camera in order to be able to use the

new plates. He delved into the problems of his art as no one before him had conceived of them. His whole life was now focused on one end, the mastery of the machine to make it an instrument of expression. He took as many as a hundred shots of one subject to solve every problem it could present. He wanted to obtain not merely what his eye and the lens saw, but what he felt about his subject. He pushed the camera beyond all its known frontiers, and amazed and sometimes irritated his professors both by his questions and by his results. His camera gave him a feeling that now he had a right to life. He had a purpose that demanded all his capacity. His inner self had the satisfaction of guiding the personality in its life task.

Paul Rosenfeld writing of this crisis said:

'The genius is one in which the intuition, directed towards the inner realm of life itself, the region of truth . . . is powerful, pure and constant to an heroic degree. This intuition is instinct become disinterested. It is active sympathy. It is the aesthetic, suspended touch that asks nothing for itself alone . . . it is selfless love . . . Intuition finds something that is both distinct and universal, momentary and eternal.'

On this basis Steiglitz became the spearhead of the photographers of his time in their pioneering. Photography in the form of daguerreotypes was born twenty-five years before Steiglitz and was ignored by all the artists. The camera required a knowledge of physics and chemistry, manual dexterity and skill, and it had many defects. Artists could think of photography only in terms of painting, not as a new art.

Wherever experiments were going on, it was in portraiture, except in Britain, where greater diversity of interests developed. Some of the greatest portraits of all the camera's history were taken by a Scottish painter, David Hill, who had been commissioned to paint a large canvas depicting the personalities involved in the disruption of the Church of Scotland. He used the camera for several hundred studies of these personalities, merely as notes for his very dull canvas that is now practically unknown. His photographs were lost for fifty years and, when discovered,

proved to be priceless studies of strong personalities.

Then for many years photography became very dull, although great scientific strides had been made in equipment. In the 'eighties a revolution began and in the 'nineties the new movement in art-photography was born. Among the few experimenters was Steiglitz who was now exhibiting on both sides of the Atlantic.

In 1890 Steiglitz returned to New York, famous as a cameraman and steeped in contemporary cultural affairs. To his dismay he encountered the 'cultural barbarism' in an industrial society, and the extinction of fine craftsmen. The great new wealth supported and purchased second-rate imported culture. Steiglitz threw himself into establishing photography as an art in its own right, equivalent to any other art. He went into the night, the rain, the snow, made studies of people and things that had never before been photographed, revealing what greed and cruelty and neglect could do to exploited and helpless people, the relationship between naked power and the stale cultural barbarism. His camera was the instrument of enlightenment and truth. He saw the camera as a means of communication art could never be, a common tool to men everywhere, by which the level of perception could be raised. A critic said of him: 'This central, observing, guiding mind seemed to see and understand the minds about him . . . endeavouring to make each bigger and finer, and immortal . . . all the while his eyes were fixed on a distant horizon which showed a beautiful light, which was the glow of beauty.'

A Rebel Gallery

In 1905 Steiglitz opened a Gallery at 291 Fifth Avenue, long known and famous as '291' for the best in photography. It was this rebel Gallery that opened its doors to Post Impressionist artists. Here Matisse had his first American exhibition, Picasso had his first one man show anywhere; Picabia and Brancusi also had their first shows anywhere; the first exhibition of untaught children's art; the first exhibition anywhere of Negro sculpture; and, of course, the American painters, the men and women cherished by

Steiglitz. From this time on, years before the famous Armony show of modern art, he was the champion of the 'living insurgent' who opposed the dull inertia of the purchased culture, and supported the 'immediate culture of the native creator'. His deepest loyalty was to 'a living principle that transcended any individual'. His conscious purpose alone carried him through the years of struggle, sacrifice, opposition and recrimination.

He was the liberator, breaking all the old taboos, creating a prophetic ferment, stirring the sensitives. '291' was an oasis of 'vital experience' in reactionary New York. Young Americans were tested against the best out of Europe. 'The personalities that emerged from his tests were not lightly accepted.' They had to be judged by standards derived from the most exalted expression the world knew. News of that small centre of life spread to the lonely all over the land. '291' was a magnet that drew them because 'he would receive them in a disinterested, a photographic, spirit for nearly exactly what they actually were'.

In the first world war, '291' had to be given up but he managed exhibitions at the Montross Gallery, hung with such meticulous care as few exhibitions ever achieved, and as perfect as he could make them. It was a challenge to the disintegration and destruction in the outside world, work that could be done by true, free and joyous human beings. Steiglitz wanted to create in those terrible years a symbol of what a new age and a new culture could be. It was a seed project. The highly selective group in his intensive experiment was sometimes called 'the American Seven'.

After the war, in 1925, at the Intimate Gallery a new start was made with an exhibition summing up his twenty-five years in fostering the forward view of life. One critic said: 'These Seven Americans are explorers. I believe their creative self-discovery means nothing less than the discovery of America's independent rôle of the history of art.'

The American Place came later. He spent the rest of his life there, always available,

always waiting for the joyfully creative soul to come expressing immediacy, freedom and vision, through one of the arts. It was joy in the work that he demanded of the creator, who was free to contribute what he had to the multitudes who depended on creative workers for the revelation of human values. Pictures must not be graven images, the artist must have responsibility for what he communicated, a picture must carry the observer beyond the image to the original which is God... 'Beauty is the Universal see'... 'Unless one creates in embryo what one wishes to see flower in full; unless whatever a man does is a symbol of the thing he claims to be fighting for, then what he says and what he is fighting for, in the end can have no significance.' Protest must be affirmation first. 'The Place is the point of contact between those who are seeking and those who have found.'

Where All Points Meet

It was not the arts that concerned him most, 'but that which moves one and becomes art and literature in time'. As Dorothy Norman said: 'Steiglitz stands looking at the point where all points meet'. Steiglitz believed in the innate divinity of man, but man must become consciously divine before he could let divinity loose in what he created. The man or woman was to Steiglitz of basic concern; he tested his group by their qualities. He did not judge them by the sequence of their work, the growth of their skills. What a man essentially was could not be altered; his techniques could. He demanded free, mature, intelligent creativity. He discovered the true significance of art, the intense life of the spirit that is expressed in great art as a universal language; it is not a cult of self-expression of the undisciplined.

Always imbued with a deep sense of the *potentiality* in men and women, he spent himself without reservation all his life to the evocation of that Immanence wherever he found its glow.

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The Real Self

by Maynor M. Bates

Lying within man's reach is the hidden knowledge of his real self, his unseen spiritual counterpart. To find this real self is man's ultimate goal. Man must groom himself to receive this treasure so that he may learn to transcend his environment and taste of a joy that is impossible to describe. When the desire is set toward such a goal, something intangible will guide and lead the way, retracing itself in the consciousness. As this outline becomes clearer, a design is revealed connecting, like a bridge, our known reality with a hidden ideal reality. It is over this bridge that those who are seeking can make contact with the real self, and discover God's perfect idea of who they are.

IN the beginning God created man, his perfect idea, to be his image and reflection, an outlet for his self-expression.

God is the power of love, the light of understanding. God's creation was to receive and respond to his love and serve as a lamp to shine forth his light. This perfect creation was his offspring, his son.

God planned that the level of consciousness would expand to the degree that man would know him as his father and man's love would expand with this wonderful knowledge that he could return God's perfect love.

There was one quality, in particular, that God wanted for his creation. He wanted man to be free and not a puppet on a string. God wanted man to choose to be his son. The only way that God could give man a free choice was to give him many choices. So God endowed man with the power of creative thought and gave man a dual rôle, with him, in his own creation.

'I will conceive my perfect idea as a seed into a world of time, which will show him many ways that are not my ways; many loves will attract him that are not my love; he will know a false security that is not my security; he will lose sight of his true beginning, creating sons in his own image; he will be a god unto himself, an upside down, self-centred, false image, a creation contrary to my true creation.'

'Then, as an ardent bridegroom, I shall woo my creation to be my fully possessed bride. I shall give her, in the hour of her great need, the most delectable love, which will eclipse all other loves. As she returns my love, she shall have a wisdom and a knowledge, which in a breathless moment, will find her true way

back into the original garden, where she shall know me, her own true God, and herself as my perfect bride creation. We will possess each other, bearing fruit together, and all of our sons will be free sons.'

God designed his idea in three parts: the first was a fine inner spiritual part; the second was a connecting mental part, and the third was a dense, outer, physical part.

The inner part is God's own substance that is grounded and living in him. This substance has a perpetual security and is eternally moulding its new form. God loves his perfect idea, which exists like a seed in this inner part. But, his perfect idea doesn't love his Father at first because he does not know his Father, as he is not yet born. As a human baby cannot know his father until after he is born. Like a person asleep, he has to be awakened to the ineffable joy of true being.

God extends from the true inner part a second connecting part, which has three faculties: the intellect, the memory, and the will, which serve as instruments of exploration. The intellect is its ability to know, the will chooses what is to be known, and the memory stores all of its experiences in the subconscious mind. This part is also permanent and stays with the inner part throughout its potential creation.

In the third outer part, God teaches his creation who he is, through a material world picture show in space and time. The faculties of the second part extend into this world and it knows itself through the five senses housed in the physical body. In order to have a free son, God gives the teaching camera of creation to this material self, connected by its faculties to the sleeping idea, and allows it to take its

own pictures, creating with its own thought, its own experiences, developing its own idea of truth, at its own pace, at the direction of its own will.

At first there will be many upside down and poorly focused pictures, but eventually, by taking all the wrong pictures, man will learn through the pain of his ignorance to take right-side-up pictures in a clear focus of truth.

In this way the spiritual, the mental, and the physical evolve together as a unit in an upward spiral; the inner part creating a higher form for its outer expression, as the level of the thought and imagination leads it into better experiences, and it is fed truer pictures by the will.

God has evolved his idea in this upward spiral design beginning as the world began, with cells swimming in salt water. This lower level of creation is repeated in the cycle of physical birth, which begins with similar cells.

God desires to express Himself at the highest possible level. God sleeps in the rocks, is conscious in the plants, is self-conscious in animals, and is God-conscious in man. And, when Man's spiritual eye becomes focused, he reaches the creation level of sonship and can recognise God as his father and himself as God's reflection.

Before man is conscious of his true being, he is all wrapped up in a shell-like cocoon, composed of all the untrue pictures he took with the camera of his creative thought. His communication system only works in one direction, because his false material self makes such a loud noise claiming as true what he believes, hears, sees and feels, that he cannot recognise his true self trying to tell him the real truth of who he is. This situation causes 'a-dam' to form within man, closing him up within himself. This level of man is called Adam, a temporary man, whose flow of life is interrupted because a constant flow of creative life substance cannot penetrate through the barrier of his self-conscious will that is empowered to reject it.

This power of creative life, radiating from God's substance, is eternally healing, restoring harmony, and recharging with new life all that is receptive to it.

If this Adam man would silence his own aggressive will and learn to be still; learn to round up and capture his thought; learn to detach his attention from the material self and

centre his attention on his spiritual self; learn to be a responsive creation, assenting to the remaking of his human personality, a miracle would begin to happen.

He could strip off his anxiety and cares like too tight clothing; escape out of his strait-jacket of stress and hurry; scrape off the scales of his self-importance and pride; break the clutching yoke of his personal opinions and false responsibility; kick off his pinching shoes of resentment and jealousy; skin off his prickly shirt of aversion and irritation; fling off his leaden coat of guilt and fear; dissolve the lumps of sorrow and self pity in his heart, and slip out naked from his shroud-like cocoon of ignorance, to find himself clothed in the dazzling raiment of loving knowledge. This transcending knowledge is given as the possessive loves in life are given up for a self-giving love, which yields step by step to the divine will, until it is enraptured in the complete union of wills producing at its climax, a full revelation of its real self, possessed in God. When this wonderful knowledge dawns in the receptive thought, the real self speaks to declare itself:

I am the seed of God's infinite body,
Waiting for your conception.

I am a new kind of love,
Waiting to be expressed.

I am a new land,
Waiting to be possessed.

I am a pure tone,
Waiting to be heard in a glorious
symphony of sound.

I am a true outline,
Waiting in a masterpiece to be found.

I am a new word,
Waiting to be spoken.

I am permanent substance,
Waiting for form unbroken.

I am a new knowledge,
Waiting to evolve.

I am a new way,
All problems to resolve.

I am food for thy will,
Waiting to be tasted.

I am joy for thy heart,
Never again to be wasted.

I am thy real Father,
Waiting for a son.

I am thy real self,
Waiting to be won.

'Come, we have wasted enough time waiting, roaming in the desert of indirection. Let us co-operate now and strive together to attain this high goal. Look away from the false self, walk with perfect love over the bridge of creative thought, into the real self, so we can return together to the garden.'

All Things Work Together for Good

by W. H. Brewin

By exercising singleness of heart and of mind, and by looking inwards, we focus the consciousness of the planetary life and become one with Hierarchical purpose.

VAN GOGH realised he was being driven by an energy greater than himself when he commented on the heavy price he paid to be a 'link in the chain of artists'; and in writing to his brother a short while before his death he added that: 'We don't benefit from it any more than does a horse drawing a coach-load of people who are out to enjoy the spring.'

From time to time, some of us might feel as he did, and we react with irritation or with revolt or with any of the many other negative expressions of force. It is possible to express force negatively in a good many ways. The conditioning energies bear down on us all so remorselessly and continuously. None of us can call: 'Pax', and so sometimes we revolt and snap the chain, and refuse the conscious link with Hierarchical purpose, and eliminate ourselves from being part of the channel for the incoming energies. The alternative is to focus consciousness in the heart-network of the planetary life and to co-operate with the inflowing energies. This is the 'singleness of eye' of the Bible. We might call it now-a-days, 'singleness of heart or of mind.' It is the opposite attitude to inertia which is the one we know as our especial temptation. If we hold the affirmative vision, we are able to take our place somewhere on the chain of qualifying and conditioning energies, and serve.

The Master D.K. tells us that the 'human state of mind is beginning to focus itself upon the things that matter. The events which are of real importance are the events which happen within consciousness itself, and our psychological attitudes are evidences of energy and expressions of force. As evolution proceeds, consciousness shifts into awareness of that which is abstracted from form and focused in itself.'

It might serve a useful purpose to find out how one of today's leading psychologists understands the nature of consciousness. C. G. Jung's charting of this field brings us

impressively close to the psychology of the soul as we have been studying it. His terms are slightly different, but might enlarge our understanding of the terminology so familiar to us.

After studying people over a vast number of years, Jung has got beneath the surface of our attitudes and describes as the 'collective unconscious' all the contents of the psychic experience of mankind, both the good and the bad. He postulates that the conscious mind is a dominant, positive factor while the unconscious is its opposite pole — a negative counterpart. This would apply to an individual or to humanity as a whole, for Jung recognised that this psychic field and mind area is one indivisible unit. His basic thesis is that when a distressing situation arises in the consciousness of an individual or in that of a group, it does so because an over-emphasis or over-evaluation of one aspect of consciousness has taken place. When this happens, what Jung calls an 'archetype' is constellated in or through the unconscious. That is, some form of image or symbol will rise to the surface of the mind. This symbol possesses energy or power, and its passing over into consciousness is felt as an 'illumination' or as a 'saving idea.' He called these concepts of the unconscious 'energy-charged nuclei of meaning.'

When in a hopeless psychic position, either as an individual or humanity collectively, archetypal dreams set in, indicating possibilities of progress. A solution to the problem is found which would never have been found by the rational approach alone. The bridge or transition between the opposites of the unconscious and the conscious, of unfreedom or freedom, or of the unreal and the real, is carried on a symbol, and the symbol is alive and has the power to make 'whole'.

In passing, we might notice the emphasis which Jung places on dreams and symbols, and how he finds them invaluable in producing

a recognition of the balancing factor which the conscious mind needs. Is this idea comparable to the Master D.K.'s teaching, that at certain stages, a chela is contacted through the means of a vivid dream experience or a symbolic teaching? We are told that 'there is a burning ground at the threshold of every advance' and these symbols are able to indicate the middle position, or 'stand in consciousness' between the opposites.

Also suggestive to us of familiar ideas, are Jung's descriptive phrases for an archetype when he labels it a 'saving idea' or a 'revelation' or an 'energy-charged nucleus of meaning.'

Suppose for a moment we survey the world consciousness, and try to decide what its dominant features are, so as to be able to foretell what should constellate up from the collective unconscious: what unused archetype is going to have new life-giving energy and meaning poured into it in order to make a 'whole' of the world's present sickly way of thought?

Would we agree that a rationalising concrete way of thinking is dominant? The type of thought that is always directed outwards, towards making things, or towards conquering nature? The opposite condition would be the more reflective one shown by an ability to refer to an inner centre: to be aware of the perceiver. This more inward turn would supply a universal field of reference, a centre of values, a universal motive, meaning or purpose for humanity. Without a central meaning or purpose, and one that each man could contact for himself, thinking flies off into specialisations: people are separated and separative units: religions hive off into sects, and even nations sub-divide and the parts become a 'law unto themselves'. In the emotional realm the same pattern of division and consequent violence is only too apparent: there is no recognised unity of motive or scale of values.

Remembering that Jung's discovery was that when we are sick in mind, the balancing archetype appears, we would probably all agree that humanity's collective consciousness is one-sided, and we know that the archetype that we would expect to emerge would balance this condition, and carry power and healing on its recognition.

To us, the re-appearing Christ must be the

obvious answer. What other archetype or idea could fulfil the needed conditions? His coming would mean a recognition of a single value or meaning for the whole human family: it would entail the recognition of a single purpose or Plan: a recognition of a Hierarchy of illumined minds and man's uncovering of the ability to make conscious approach to the one purpose.

Considered within the framework or pattern of the psychological assessment just made, can we say how the conscious awareness of the new group of world servers can best aid humanity's next step forward? This is a group that pioneers the way, indicating direction of thought. It should be the first group to see things 'whole'. The world servers are able to vision the depth of human evil but at the same time they are enticed forward by a growing sense of divinity. Since there is a 'burning ground within every advance', they stand at the centre of consciousness which separates the Angel of the Presence from the Dweller on the Threshold. Would we fall away in discouragement so often if we really expected to see more evil as well as more good, as we advance? Do we know that the divinity we vision is within the heart of man? Do we actually realise that the heart of humanity is sound: that man's essence is divine: that the mind is omnipotent and that good inevitably triumphs?

The group stands as part of the planetary heart network; by their attitudes, they invoke and evoke the conditioning energies, living them into expression by identifying with their qualities and their purpose. They do this while aware that it is a group identification: the group is aware of its relationships, to put it crudely, both up and down the 'structure of approach', and when the tension is held the group works with power.

If the world serving group can 'stand in spiritual being'; hold the opposites in the Light and live the conditioning energies into 'being' by the use of the Invocation, it will be taking its part in shifting consciousness into awareness of 'that which is abstracted from form'. Unlike Van Gogh's coach-load of people being carried into the spring countryside, the world-serving group can be a conscious part of the horse power of the energies which are carrying the whole human family into the new areas of consciousness of the Aquarian age.

Speak to Us of Giving

by Kahlil Gibran

Give freely of yourself, and you will never want.

YOU give but little when you give of your possessions.

It is when you give of yourself that you truly give.

For what are your possessions but things you keep and guard for fear you may need them to-morrow?

And to-morrow, what shall to-morrow bring to the over-prudent dog burying bones in the trackless sand as he follows the pilgrims to the holy city?

And what is fear of need but need itself? Is not dread of thirst when your well is full, the thirst that is unquenchable?

There are those who give little of the much which they have, and they give it for recognition, and their hidden desire makes their gifts unwholesome.

And there are those who have little and give it all.

These are the believers in life and the bounty of life, and their coffer is never empty.

There are those who give with joy, and that joy is their reward.

And there are those who give with pain, and that pain is their baptism.

And there are those who give and know not pain in giving, nor do they seek joy, nor give with mindfulness of virtue;

They give as in yonder valley the myrtle breathes its fragrance into space.

Through the hands of such as these God speaks, and from behind their eyes, he smiles upon the earth.

It is well to give when asked, but it is better to give unasked, through understanding.

And to the open-handed the search for one who shall receive is joy greater than giving.

And is there aught you would withhold?

All you have shall some day be given;

Therefore give now, that the season of giving may be yours and not your inheritors'.

You often say, 'I would give, but only to the deserving.'

The trees in your orchard say not so, nor the flocks in your pasture.

They give that they may live, for to withhold is to perish.

Surely he who is worthy to receive his days and his nights is worthy of all else from you.

And he who has deserved to drink from the ocean of life deserves to fill his cup from our little stream.

And what desert greater shall there be, than that which lies in the courage and the confidence, nay the charity, of receiving?

And who are you that men should rend their bosom and unveil their pride, that you may see their worth naked and their pride unabashed?

See first that you yourself deserve to be a giver, and an instrument of giving.

For in truth it is life that gives unto life — while you, who deem yourself a giver, are but a witness.

And you receivers, and you are all receivers, assume no weight of gratitude, lest you lay a yoke upon yourself and upon him who gives.

Rather rise together with the giver on his gifts as on wings;

For to be overmindful of our debts is to doubt his generosity who has the free-hearted earth for mother, and God for father.

from THE PROPHET

Immortality Proved?

by K. B. Wakelam

If the mind could free itself from its dependence on the evidence of the five senses, it could reach out beyond the present and help to establish God's Kingdom on earth.

THE advancement of scientific knowledge is moving forward at a great pace. It is therefore likely that the ultimate laws of the physical world will soon be known in their entirety. This is a situation pregnant with all manner of possibilities for the occultist, who will be able to go to the scientist armed with the evidence of strange phenomena and ask for these to be explained in terms of such ultimate laws. If there is no such explanation at the physical level, then the existence of paranormal events will be established beyond doubt.

Perhaps even now it is possible to demonstrate the fact of immortality. To do this it would only be necessary to show that the mind had a wider appreciation of time than the physical brain which is its servant. It follows that, if the mind can know now what events are to take place in the future, then it can have an existence independent of the brain; for the mind would still be there in the future if that brain crumbled to dust now.

The power of prophecy, implying more than an assessment of probabilities, requires conscious, or unconscious, access to a future state of the space-time continuum, a power beyond the reach of any physical instrument. The existence of such a mental capability would prove that mind was eternally implanted in the structure of space-time.

The study of communication and control mechanisms in living beings and machines, which is called cybernetics, has already reached the stage where many features of the physical brain can be imitated. A machine can be made to acquire a conditioned reflex in the best Pavlovian tradition, a digital computer can perform a series of operations under the control of a memory store, and an analogue computer evaluates statistics and formulae supplied to it.

But in every case these thinking machines must have instructions passed to them on punched cards or magnetised tape. No physiologist has yet uncovered a mechanism in the human brain which serves the purpose of supplying instructions in the same way. All the information coming into the brain does so via the senses, which in turn are dependent on occurrences in the physical world.

Many experiments have been carried out by psychologists recently in which people have been deprived of all sensation for several hours; left floating in water tanks in complete darkness. In such circumstances the brain soon becomes completely dis-

orientated, showing that it has no inherent spatial sense. The subject also loses all count of time, proving that there can be no cranial clock mechanism.

To test the immortality of mind therefore, suppose one decides now to take a particular action at some future date, an action which can be dissociated entirely from any conscious memory or impulse, one which is completely out of character, entirely novel in shape and conception. There would be nothing in the past record of brain sensation to account for this act existing solely as a premeditation within the mind of the person who conceived it.

If that person was then shut off from sensation in the manner already described, he would not know when the moment had arrived to put his idea into effect. It would be impossible for him to measure the passage of time.

It is therefore clear that the stimulus to the brain which is required to set the post-dated act in motion must come from the evidence of the senses; the seeing of calendars and clocks, the alternation of night and day. At the moment when the mind premeditated this act it must have had the ability to reach forward in time and implant some signal in the future, so that when the pre-determined moment arrives the physical brain sees some special significance in the flow of sense data, and this stimulates a novel response.

It is well known how primitive man looks for signs and portents in his everyday life, judging the possible success or failure of his undertakings on whether such signs are favourable or unfavourable. It is true also that purely mechanical people do exist in modern society, with no real free will, and incapable of conceiving an original thought, being completely ruled by convention and sub-conscious impulses. Such people must always have a sign or a miracle to jerk them out of the lethargy of their mechanical lives.

Nevertheless by a great effort, an intensive study of oneself and one's inner motives, it is possible to awake from the living death of this mechanicalness. Original ideas can then be put into future states of the space-time continuum, which lend significance to the stream of sensation reaching the brain. Each hour can be a portent which we have willed; one can know for certain that his mind reaches out beyond the present and continues his purpose whether or not the material frame perishes. Such a man needs no special sign to mark the coming of the Kingdom; he can await with confidence the imminent fulfilment of the Divine Plan.

Vertical and Horizontal Living

by M. E. Haselhurst

For a man to become complete, he must strive above and help below.

IT is an axiom of spiritual philosophy that the soul's life, its recognitions, responsibilities and realities, extend beyond the confines of the personality it happens to be using. Granting this, vertical living is manifested as the personality seeks to reach up into the spreading light and glory of the soul; horizontal living demonstrates as sparks of that light and glory are worked into the fabric of daily life.

Vertical living involves the capacity intuitively to sense an idea: horizontal living results from the effort to bring the idea to expression in the world of form. The former effort is one of being, characterised by detachment: the latter is one of doing, of applied effort, which calls forth the natural tendency of the personality to attachment. Integration, and the achievement of right balance between inner and outer effort, are achieved when these two tendencies are reconciled.

On the cosmic stage, man appears as a creature who bridges different states of consciousness. He is the at-one-ment factor in the plan of spiritual evolution. This means that he must constantly meet changing conditions and new emergencies without relinquishing his spiritual aspiration. In other words, the vertical life must thrust up through the horizontal, whilst the horizontal must grow from and express the spiritual urge.

This is a two-way process, to strive above, to help below, creating thereby a soul-infused personality and a field of purposeful divine endeavour. In a sense, this goes on constantly; the need is for it to become a more conscious effort. There is necessity to become aware of the point where the forces of the personality meet the energies of the soul, the point where the vertical and horizontal lines of living cross one another, creating a centre from which both life expressions can be carried will-fully forward.

Vertical living is related to realisation of the Divine Plan and to recognition of Divine possibility. Horizontal living takes these realisations and recognitions and applies them in the world of men, adapting the divine potential to the differing needs of human beings who stand on widely varying levels of unfoldment and achievement. Something of this can be seen working out in the planning of nations; five year plans, three year plans, aimed at lifting the national level of living, and more specifically, in the work of the United Nations as it strives to reconcile national objectives with an international plan designed to widen the potential of human life everywhere.

Unfortunately, it is easy for words used as name symbols to become separative in use, creating opposing concepts, setting objectives one against the other. That is one reason why occult teaching places such stress on the need to press through appearance to meaning. Vertical living, horizontal living, these are not separate endeavours. Rather do they represent the complete life of the spiritually orientated individual as expressed in the world of humanity. Two sticks of wood lying side by side are just two sticks, useful perhaps, but without particular significance. Moved into right relationship one with the other they become a cross, symbol of the most profound truths to millions of men and women. Equally, significance in life is achieved when the horizontal line of human force is laid across the vertical line of spiritual energy, creating thereby a life which is significant, inspiring, uplifting and compelling within its particular sphere.

Vertical living is not easy: its demands increase with strength and knowledge, as do the demands of the horizontal life. Both efforts must make use of the mind, must achieve constantly more complex relationships, and must realise that the simplicity of Oneness is a synthesis of un-numbered difficult recognitions. There is a tendency for students of esotericism to brush aside the difficulties of occult science, claiming that spiritual living does not depend on prodigious mental effort. This is a dangerous half-truth. Granted that even the most ignorant, the most circumscribed, the most ill-equipped individual may live a life notable for its spiritual quality; it is none the less true that understanding enhances the capacity for service, and forges the keys that give entry to states of consciousness at present beyond human comprehension.

Vertical living means something more than the receipt of spiritual energies, more than being merely a channel through which such energies may be directed into the life of man. It demands an understanding of these energies, knowledge of how to direct them, and an unwavering determination to attain ever greater skill in applying them to human situations.

Let it not be said this task is too onerous. Most truly it may be unachievable in any one incarnation, even as horizontal living poses problems, requires skills, which cannot be solved or acquired in any one day. Vertical living reaches beyond the confines of the immediate present, demanding of the mind a bridging effort which will relate the human and spiritual kingdoms, which will carry steadily forward through successive life-expressions, and which will lead eventually to conscious co-operation with the Masters of the Wisdom.

BOOKS AND PUBLICATIONS

The Predicament of Democratic Man. By Edmond Cahn. 194 pp. New York: The Macmillan Company. \$3.95.

Whereof comes the strength of men in a free society? When Jefferson penned for us the idea that governments derive their just powers from the consent of the governed, and when the Philadelphia Convention adopted a form of representative democracy, we, the people, launched an experiment vast in scope and profound in implications. The state was no longer a king, no longer a group of officials, no longer a thing apart.

We who work on Main Street, or till the earth, or work in mines and factories, as well as those who occupy public office, hold the awesome power of government. How do we exercise it? How much do we actually know about its workings? How much do we care about the injustices it spawns? What do we do about them? These are some of the shattering questions put by Edmond Cahn in this book which should be required reading in all classes in government.

A gruesome crime is committed. A suspect is arrested and the hue and cry go up. Torture him if need be. Hang him. These are the words of the mob; but the conscience says, 'How about the Fifth Amendment? How about a fair trial?'

The dope peddler reaches a community. Search his house while he's asleep. Tap his telephone wires. Be as cruel to him as he is to others. These, too, are words of the mob; but the conscience says, 'How about the Fourth Amendment?'

A newspaper publishes scurrilous items, and the cry goes up for censorship. A heretical group gains popularity, and the orthodox pulpits call for its suppression. A group espouses unorthodox causes, anarchy, socialism, communism, and the press and the investigating committees go in hot pursuit. Conscience says, 'How about the First Amendment?'

A church reaching for power, or a religious group sorely in need of funds, knocks on the doors of Congress or of the state legislature for grants or even loans. A scholar, versed in the history of the First Amendment, asks the same embarrassing question.

The police know that two men committed a crime and they arrest 100. What editor speaks up? What pulpit denounces this un-American act? What teacher brings the news item to school assembly and explains to the students why it is that no arrest in America is lawful unless on probable cause? Why is there not a presumption of innocence for all of us, citizens and aliens alike?

There is the searching examination that each public official must make of himself and his motives.

What is the citizen's responsibility for the existence of restrictive covenants on residential property? For segregation of the races in schools or other public facilities? For the hard hand of the police on the

necks of itinerant workers and indigents in search of a livelihood? What obeisance should one make to the decisions of the majority?

These are the type of surface questions which lead off the discussion. The various chapters plumb the problems in depth. Citizenship in its various aspects is analysed and portrayed, from Socrates' choice of death rather than unrighteousness, to the choice of some of the American press for McCarthyism rather than Americanism. Citizenship involves give as well as take. It involves the display of honour (courage). It demands a quality of judgment far above the cry of the mob.

The book has ambivalent teachings. It is at once a handbook in citizenship and a philosophical analysis of the free society. It is an important book. It radiates confidence in the free society as the hope of the world. Utopia can be here and now if there is the will to achieve it.

The book is not set in the frame of reference of the world's ideological struggle. Yet it is timely and pertinent to that issue. If we could take this book as our text, and, starting with our high schools, undertake to re-educate ourselves in democratic values and democratic techniques, we would be in a fair way to win the world struggle. For then we should know why it is that individual freedom to speak and argue, to write and debate on the one hand, and just applications of laws on the other, give each of us the strength of twelve.

One who puts down this volume realises he has acquired new strength. There is the quality of Isaiah in the text. There is the voice of the Hebrew prophets summoning men to erect the pillars that support the moral authority of representative government. This is a book to read and re-read.

WILLIAM O. DOUGLAS

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Bible Science — The Truth and The Way. By Rev. Henry M. Ellis, M.S.D., D.D. Robert Speller & Sons, Publishers, Inc. 33 West 42nd Street, New York. \$10.00, plus 25 cents postage.

For the layman and the scholar, as well as for the teacher and the minister, this book with its new approach to the laws of divine understanding based on the religions of all peoples will find an unusual appeal. The author, Rev. Ellis, has skilfully and effectively blended together the principles of truth and interwoven them with the teachings of the Bible in such a way as to reveal the meaning to all groups. By interpreting the esoteric law of truth, he has produced a work of an exceptional type and has offered to many an opportunity for further research.

With its carefully annotated index and glossary, this volume will be welcomed by many as an additional source and reference book to the Bible.

FLORA COBLENTZ

Three Spiritual Festivals

In the future world, when organised, all men of spiritual inclination and intention everywhere will keep the same holy days. They will bring about a pooling of spiritual resources and a united spiritual effort, plus a simultaneous spiritual invocation. The potency of this will be apparent.

There will be three such major Festivals each year, concentrated in three consecutive months, and leading therefore to a prolonged spiritual effort which will affect the remainder of the year. These will be:

1. **The Festival of Easter.** This is the festival of the risen, living Christ, the Teacher of all men and the Head of the Spiritual Hierarchy. He is the expression of the Love of God. On this day the Spiritual Hierarchy which he guides and directs will be recognised, and the nature of God's love will be emphasised. This festival is determined always by the date of the first full moon of spring (Aries) and is the great western and Christian festival.

2. **The Festival of Wesak.** This is the festival of the Buddha, the spiritual Intermediary between the highest spiritual centre, Shamballa, and the Hierarchy. The Buddha is the expression of the Wisdom of God, the embodiment of Light, and indicator of the divine Purpose. This will be fixed annually in relation to the full moon of May (Taurus), as is at present the case. It is the great eastern festival.

3. **The Festival of Goodwill.** This will be the festival of the spirit of humanity — aspiring towards God, seeking conformity with the Will of God and dedicated to the expression of right human relations. This will be fixed annually in relation to the full moon of June (Gemini). It will be a day whereon the spiritual and divine nature of mankind will be recognised. On this festival, for two thousand years, the Christ has represented humanity and has stood before the Hierarchy, and in sight of Shamballa, as the God-man, the Leader of his people and 'the eldest in a great family of brothers'. Each year at that time he has preached the last sermon of the Buddha before the assembled Hierarchy. This will therefore be a festival of deep invocation and appeal, of a basic aspiration towards fellowship, of human and spiritual unity, and will represent the effect in the human consciousness of the work of the Buddha and of the Christ.

These three festivals are already being kept throughout the world, though they are not as yet related to each other, and as part of the unified spiritual approach of humanity. The time is coming when all three festivals will be kept simultaneously throughout the world, and by their means a great spiritual unity will be achieved, and the effects of the great Approach so close to us at this time will be stabilised by the united invocation of humanity throughout the planet.